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# THE AMERICAN McALL RECORD

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interests of the  
McALL MISSION  
in FRANCE

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THE AMERICAN McALL ASSOCIATION  
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# THE AMERICAN McALL RECORD

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The McAll Mission celebrates its Golden Jubilee this year and January 17th should be a sacred day to all lovers of the work. Its fifty years of service have covered a wonderful period in the history of France.

Throughout the Association let there be a synchronous observance of the Mission's birthday and a determination to generously support the many projects for evangelization which press so heavily on the Paris Committee. How can the American friends "do less than match the jubilee year by hallowing it with equal gifts—\$1,000 for each of the splendid years gone by? This amount, \$50,000, the American McAll Association is asking at once, to be presented to the Mission at the Jubilee Commemoration next June."

Since the 25th of September, M. Robert Lorriaux, the new director of *Salle Centrale*, has been at work, taking over gradually the double duties of the Paris church Saint-Maur and his evangelistic activities at *Salle Centrale*. M. Guex presided at the installation services which were held in the church hall and in the name of the committee, the church and the work extended a warm welcome to the new collaborator.

An informal tea held in the afternoon, filled the hall again and gave M. Lorriaux the opportunity to meet his parishioners socially. M. Lorriaux treasures the memory, as a child, of accompanying his father to the Bureau of the Mission and has never lost the vision of the inspiring countenance of Dr. McAll.

The Paris Committee has assigned Pastor Edmond Mercier to be director of the work in rue Cambrai, St. Quentin, as soon as the reconstruction of the building is finished. This will probably not be before the end of December, in which case it will be January before M. Mercier is installed. All who are interested in that work will be happy to know that a man is all ready to undertake it at the first moment possible. M. Mercier is a young pastor of twenty-eight, brainy and active, and it is hoped the Committee's choice will prove to be the very best for the important work to be done at St. Quentin.

The many friends whom the director of the Mission has won for himself in this country will be interested to know of M. Guex's marriage on October 8th with Mlle Cécile Paul, for some years the beloved Bible reader at the *Salle Centrale*. M. Guex wrote: "It will be a *Mission Populaire* marriage and the religious ceremony will take place in the church-hall of Pierre-Levée with only intimate friends and the co-workers, youth and children of *Salle Centrale* present."

"The *Salle Centrale* was packed to overflowing," reported M. d'Aubigné in describing the happy occasion, "Pastor Bussier of the Etoile Reformed Church, an old friend of M. Guex, officiated and spoke in a touching manner of Mlle. Paul's father, a true Huguenot. Pastor Weber, of the Lutheran Church of Les Billets, who has known Mlle Paul since her infancy, added a few words, concluding, 'Brother Guex, it is a sunbeam that enters your house today, rejoice and bless the Lord.'"

The venerable clergyman, who is still in active service at the age of eighty-four, could not better have expressed the thoughts of our directors, workers and friends.

As a small expression of their loyalty and affection for Monsieur and Madame Guex their co-workers have made them a present of a pair of three-branched candlesticks.

After a collation in the recreation hall, that had been profusely decorated for the occasion, Monsieur and Madame Guex started for the sunny South, accompanied by many sincere good wishes for their happiness and a *bon voyage*.

Few of the RECORD's readers know of the work which Pastor de Bastia, who is attached to the *Société Centrale*, is doing in the name of the *Mission Populaire* at Ajaccio, Cuttoli and Aullène in Corsica. Last year the Mission expended 5,000 francs on the work there. M. Guex writes: "The very interesting journey which I have just made in Corsica has shown me the necessity of making a new effort for this field which the Mission has worked and planted for so many years.

The loyal little group of friends at Devres, which station has been without a director for some years, is to have a new spiritual leader in the person of M. Brochet, former captain of the Mission boat, *Le Bon Messenger*.

Everyone knows that bargains offered in our big stores often tempt the most economical managers to spend more than they intended. A bargain of this sort was offered to the Mission at Amiens. A group of ruins behind our property was offered for sale and was bought by the Mission. It covered about 250 metres of land and it was the Committee's intention to tear the hovels down for the purpose of making a playground for the children and open a passage through to a workman's quarter in the rear. These miserable hovels, which can scarcely stand up, sheltered thirteen families. The Mission—which has a kind and Christian heart—is much embarrassed. It cannot turn them out on the pavement, especially as lodgings are impossible to find in Amiens, as elsewhere. So—it is well to beware of bargains!

M. Guex writes: "We have just decided something rather important. Several months ago a Methodist pastor of Breton origin asked us to send him into Brittany to evangelize his fellow-countrymen, whose tongue he can speak, but we hesitated to undertake anything new and to take into our service a man with seven children. Happily, we have been able to make an arrangement with the Methodist church whereby it will appoint M. Scarabin to St. Brieux (Côtes du Nord), in a region where he has already worked and where he will be able to undertake anew and under the auspices of the Mission this work of evangelization. We shall pay half of M. Scarabin's salary and the expenses of the work. This undertaking is entered into for a period of two years, and if it is not successful, the Mission will not have to find something else for M. Scarabin or feel responsible on his account as he will still be the pastor of the Methodist church. It is likely we shall try to establish a post at Guingamp, in the heart of Brittany, but perhaps we shall begin by having M. Scarabin do what M. Sainton has done in the neighborhood of Vannes, visit for colportage and evangelization with a small motor car. I am extremely glad to develop the work of the Mission in Brittany, for I believe there is a great deal to be done amongst the population, which is much more detached from Romanism than is commonly supposed but which has kept a profound religious feeling."



**A BACKWARD GLANCE**

ROBERT WHITAKER McALL  
Founder of the Mission

So many hints have come concerning the various ways in which the auxiliaries will celebrate the Fiftieth Anniversary of the opening of the first McAll hall that one foresees a veritable symposium on the subject at the next Annual Meeting.

In most cases the exact anniversary date, January 17th, has been chosen for the commemorative program. Several auxiliaries are planning lunches, to be followed by short speeches which will lead to an appeal for the Half Century Fund. There will be a very general use of the new 1872-1922 leaflet, which presents so convincingly the achievements of the Mission and the part it is destined to play in post-war France. This leaflet can be secured by application to 1710 Chestnut Street, Philadelphia, and will doubtless be used in large quantities, since its attractive illustrations and short text make it both a delightful souvenir of the anniversary day and a persuasive introduction to an appeal for individual gifts.

Whatever form the observance of the Mission's birthday may take it should include a backward glance to the day on which the tiny plant was begun in Belleville fifty years ago. Read once more the call to the perilous adventure which brought Robert Whitaker McAll to begin his work in Paris.\*

Recall the anxious preparations for the first meeting. Mrs. McAll wrote in her diary at the time: "The one thing to be done is ever before him, the choice of a fitting local seems all important, hence many fatiguing walks along the boulevards; the weather is adverse"—the thermometer stood at 16 below zero some days that winter. "There are discouraging conversations, too, but we finally agree to hire a room in rue Julien Lacroix, Belleville, at 200 francs for three months. How many places and shops we have visited before coming to a decision. The immense pressure in connection with our undertaking can never be known to anyone in this world but ourselves—God knows it and that is well."

Recall the description of the first meeting. Picture the scene in the little room which had been prepared with intelligent apprehension of the importance of first impressions; chairs, table melodeon, book-shelves, pictures on the walls. "With trembling hands we opened our door" wrote Mrs. McAll later, "At first the people seemed to hesitate and pass by. The little company, however, numbered forty. We remarked how nicely some were dressed as if in response to a personal invitation. The forty included twelve cordial friends, including the local police commissioner and a neighboring pastor. "What a thrill went through me on hearing Mr. McAll's opening word. We returned home weary and thankful. We had even begun to wonder whether a meeting could be got at all. The night before our spirits were at the lowest, kneeling before the dying fire, realizing the gravity of the situation we might even have renounced the undertaking but for this conviction—*it is a cause worth failing in*. Now by God's grace the meeting was a thing accomplished. Mr. McAll had often said to me that he should esteem forty people so gathered in France as much as he should a thousand in England."

\*See Mission Study Book, "A Christian Renaissance in France." Part 1.

A personal letter written at the end of the first difficult winter gives an idea of the boundless tact and measureless faith necessary to foster the growth of the little plant.

Paris, 33 rue des Mignottes

26 April. 1872

I wish I could give you an idea of the life we are leading here at present. Very absorbing, very exacting, very interesting, nevertheless. Of course, we do not know what to expect. We might have a reverse in the disposition of the people to come—we may have; we only see, as it were, one step at a time.

We have had a great deal of anxiety and immense bodily fatigue in the establishment of two new stations, one at Charonne—near the celebrated Faubourg St. Antoine, the very Red quarter—the other at Montmartre, which is also a very great *ouvrière* district and where the Commune was very strong last year. We have got a splendid shop here, one which would let at 6000 or 7000 francs in the usual way, but we have it for a quarter at 200 francs. It is the way here, in the absence of a regular lease, to let for a quarter or even a month.

We only opened last Monday night. The place was crowded. Of course, we don't expect this to continue but we still hope there is sufficient interest to carry through and do some good.

We had only been able, after immense trouble, to get 84 chairs and there were 150 people there, many standing all the time. Just the people we had longed to get, the *ouvrière* and some respectable people who were not. A great crowd besieged the door and as soon as it was opened marched straight up and filled the seats at the front of the room. We gave them our illustrated magazines to read until proceedings began. I always play on the harmonium during that time.

The people did what they have not done before in any of the stations (although they express themselves by nods and words when anything is said which strikes them)—they clapped. Mr. McAll read his statement of why we were there and we had only two readings besides, my own and Mr. Grove's.

Yesterday we had a children's meeting there. It was a pretty sight. Grown-up people came in also and a great number collected round the door, looked in at the windows and expressed themselves very nicely to Mr. McAll.



Our other little station is Charonne, where we can accommodate between sixty and seventy. It is a pretty little shop on the Boulevard—a wild district, most unlike the Paris with which English visitors make acquaintance—within sight of those tremendous columns at the Place du Trône which look like two great lighthouses with two grim colossal figures of kings on top. At this little shop we have had only ourselves to conduct the meetings. There were only three women present, the remainder all men in blouses or just come from work.

On Tuesday night we were much amused. Mr. McAll had said that we should sing only three verses of a hymn, so when we were finished he went on to say that now I should read something more to them when a man in front, with a blackish face said: “Why can’t we sing all?” So we finished the hymn!

The same man had asked, on coming in, “When they paid” and was very much astonished when he was told not at all. Afterwards he got up during my reading, went to some people who were standing by the door outside and said: “Why don’t you come in, you can hear all the reading for nothing” and brought them in. A nice old woman said at the end: “Do come as often as ever you can.” We are not able to give them Sunday’s meetings, you see I do not say “service,” they will not bear anything like a formal service. We never make use of the word “culte.” We have also been greatly troubled by self-invited visitors at our principal and first station in Belleville. An evangelist who came in was so indiscreet as to speak about the suppression of the cabarets and wine shops. Now we had people connected with these in our little constituency, indeed in some parts nearly every other is a shop like these, cafés also. It does not do—the people are very respectable in many of these places, quite different from England. We tremble when we see even kind friends coming up to speak—because so much delicacy is needed in dealing with these people. A blow might thus very soon be given and our very success be our ruin, through bringing people expecting to speak who do not know how to treat their audience. Our rule is never to speak or read more than ten minutes.

\* We have now had eighty-one meetings. Our average at-

tendance, Mr. McAll says, will be about eighty. It is a great toil to install oneself in a new shop as every detail goes through Robert's head first—and then through our hands. The hall at Ornano, for instance, cost 19 journeys, fixing with the proprietor, marching about before that looking into twelve shops to let, making inquiries from *concièrges*, furnishing, etc., the chairs alone cost us four journeys at least, not included in the nineteen at all—people are not to be depended on; they promise just to get quit of you. You know we are three omnibuses from the centre of Paris, although we go down for 30 centimes.

Every night is occupied but Thursday and Saturday and on Thursday afternoon we have a meeting for children. We have no time for anything but our work. Last evening, however, we dined at the house of a very dear old lady, a Christian, who felt so much interest in our work that she wished to see us—Madame de Stael—a descendant of *the* Madame de Stael.

Affectionately yours,

ELIZA McALL

Upon the background of that backward glance there is an opportunity to develop, in an intensely interesting manner, the growth of that act of faith.

Trace how the tiny plant has branched out into:

Mission halls and Mission boats

Sunday and Thursday Bible schools

Young People's organizations, Christian Unions, C. E.

Societies, Boy Scouts and Camp Fire Girls

Mother's Meetings, Clubs of various kinds—Dispensaries

Temperance Work—Social Service Centers

Cafeterias—Reading Rooms

Daily Vacation Bible Schools

Work for Soldiers—House to house visiting

Outline the large War Relief and Reconstruction work

Care of Orphans—Vacation Colonies and Permanent Country Homes

The Mission hymn book, *Cantiques Populaires* (which has come to America and been used by the French from Canada to New Orleans)

There seems to be no end to the possible shoots from the seed planted in trembling faith fifty years ago.

If the founder of the Mission thought it a "cause worth failing in" surely it is today one in which all who desire the coming of the Kingdom should find a cause worth working and succeeding in.



PASTEUR HENRI GUEN  
The Mission's Director-in-Chief

#### **THE McALL TOUR**

Few answers have come to the Board's request that some notification be sent promptly by those planning to join a party to attend the Mission's Half Century celebration in Paris next June. Provided twenty people express their intention of joining such a party, the plan will be carried out. An itinerary covering 46 days on land will cost 4,180 francs or, at the present rate of exchange, about \$325. This is exclusive of steamship passage. If the value of the franc rises before June this will make a corresponding increase in the cost of the trip.

It has been suggested that the members make their own arrangements for steamship tickets—the party to assemble at Havre, on June 24th.

The proposed trip includes attendance at the celebration in Paris, visits to the principal McAll stations at Lille, St. Quentin, Roubaix, Nantes and the Vacation Homes, with three trips by motor over the battlefields and a motor trip through the Château district. For a comparatively small additional sum members of the party can arrange for side trips in Holland, Belgium and Switzerland.

Tickets on one-cabin steamers can be purchased for \$120 and upwards, each way. Owing to the trip being made in the most crowded season of the year it is suggested that arrangements be made for ocean passage as quickly as possible.

Anyone wishing further information may apply to Mrs. Wendell Reber, 435 West School Lane, Germantown, Philadelphia, Pa.

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#### **THE ENVIRONMENT OF THE MISSION'S WORK AT KREMLIN-BICETRE**

The imagination of old Parisians gives a superstitious shudder when anyone names this locality, a part of the commune of Gentilly, and the over-crowded "zone." After many vicissitudes as a Chateau, Bicêtre became a gloomy asylum for all the unfortunates who fell from their place in society through poverty, crime, vice or incurable maladies. A brutal segregation crowded together the dregs of humanity in conditions of indescribable filth and horror. At the time of the Revolution it was here that the chain gangs were formed of those condemned to death.

Today Kremlin-Bicêtre is a section of the city containing about 14,000 inhabitants composed of workmen employed in many different industries. There is no great central industry. The population is almost entirely revolutionary in its character. Since this population was gathered together into a commune in 1896, its municipal administration has been socialistic. Its venerable mayor, M. E. Thomas, has organized many public measures such as charity organizations, medical aid, protection for children, free employment bureaus, libraries and summer outings.

Today the socialism of the municipality and of the majority of the electors has carried them to the Third Internationale of Moscow. The Soviet atmosphere is plainly felt there and

everyone knows that Kremlin-Bicêtre is a fortress destined for the next revolution; names have there predestined fate! The assembly room at the mayor's office is draped only with red flags. They are carried at the head of an imposing column on the first of May. Clubs for social and revolutionary study, co-operative groups, syndicates and a popular university have been established and are successfully carried on.

It is here that the McAll Mission has a center for evangelization which has been under the direction of Pastor H. Merle d' Aubigné for many years. I had the pleasure and responsibility of succeeding him about six months ago, with Mlle Pont to collaborate with me.

The Thursday and Sunday Schools are attended by thirty or forty children in whom we are endeavoring to develop the habit of attending classes for religious instruction. We have not a sufficient number at present to take up the different sorts of work we should have for the children. We opened a *classe de garde* but only for the boys who attended our Thursday and Sunday Schools. Now we are including others and have some new registrations. A Girl Scout troop under the leadership of Mlle Pont is full of promise. About fifty people attend the service on Sunday evening. We feel assured that the interest which this group has in religious questions is for many of them a promise of a spiritual life which will go on developing. Once a month this meeting takes on a broader character and we have what we call a family gathering where we have a talk on various subjects such as "Happiness," "the Home Love," and so on, accompanied by songs and poems. A cup of cocoa helps to create a social atmosphere among those present. Our Thursday evening meetings are devoted to the "Life of Christ," a study of hymns or a review of the events of the month from the standpoint of a Christian conscience. The Mothers' Meeting, formally led by Mme Dautry is now under the direction of Mlle Pont. Mme Cooreman gives a talk there each week on one of the foreign mission fields.

We have inaugurated meetings for old men. This came naturally as we are just at the gates of a Home for Aged Men where we see a procession of old men filing out each day, many of whom are infirm. Over a hundred come each Saturday



afternoon to our rooms. The appearance of this gathering is very unusual and very touching. We give them a cup of much-appreciated cocoa or coffee. The sermon, drawn from events or incidents appropriate to them and through which the gospel may be taught, is interspersed with songs, recitations and piano and violin recitals.

For this program, so much enjoyed by the old men, we have sought the assistance of young men and women of some of the Christian Unions in Paris, often a long distance from here, the symphony chorus of the Church of l'avenue de Main, and many ladies of the *Mission Populaire*. Each one felt it was an opportunity for service and has found great joy in it. "You are the light to us," said an old man recently.

Soon we shall open a campaign which we are organizing with the support of *La Cause*. We shall throw ourselves into it with great enthusiasm, presenting such themes as Christianity and Revolution. Prof. Vienot will speak on Christ *for* Revolution, Pastor Ramette of Sainte Denis on Christ *against* Revolution, and Pastor Durrleman, the Director-General of *La Cause*, on the Principles of Revolution.

J. COOREMAN

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### EXTENSION OF THE ORPHAN WORK

One of the American godmothers, who has been spending the last half year in France, wrote recently: "Tell the American friends how much good is being done through the work for the French War Orphans. Mlle Maigne knows of young mothers who were on the point of committing suicide and who through letters of sympathy and interest received from America have become well and happy. She also tells of how the children who went away frail and delicate to the Country Home came back robust and strong."

Since the purchase of the house at Châtillon last spring Mme Roustain, director of the orphan work, has seen the feasibility of doing much good for some of the undernourished, delicate little ones, at a comparatively small cost, by keeping *Villa Bonne Humeur* open the year round. She suggests, as a modest beginning, that one motherly, efficient woman can be installed at the home and that this one worker will manage



THE SWIMMING POOL  
Near the Orphans' Country Home

the house and care for a few frail children who will be sent there through the winter months.

The present appeal to the children's loyal friends in America is twofold: to continue the support of individual orphans who are still in need; to give to the General Orphan Fund, out of which is paid the expense of maintaining the Country Home.

## THE "POPULAR MISSION" IN BRITTANY

## THE FRATERNITÉ OF NANTES

*(Continued from the November RECORD)*

During the war, a regular correspondence kept us in close touch with those who were in the army. What a splendid testimony to the power of the Gospel our collection of letters forms. Firm under temptation, firm in danger, firm in suffering, they have kept valiantly their pledge as Scouts "To Serve God and Country." Several among them have re-awakened the zeal of timid Protestants and have been true messengers of the Gospel. It was thus that my father received a letter from two of his former catechumens telling him that their son had been led back to Christ by a young soldier of the *Fraternité*, won to the Christian faith by a son of his.

Since we have begun to speak of the war, permit us to give in a few words the history of the *Foyer* during the terrible years.

It goes without saying that the *Fraternité* could not fail to take its part in the work of love and relief there was to be done.

A hospital was installed on our property; I became the manager and thus could concern myself with the moral welfare of the soldiers confided to our care. A difficult task in which I discovered that an affectionate word is more powerful than the fear of prison!

Towards the end of 1916 our hospital became a place for convalescents. Among these men, several badly crippled ones, natives of Northern France, were awaiting the end of hostilities preyed upon by deep anxiety. How could they henceforth provide for their dear ones since their severe wounds would prevent their re-assuming the occupations of pre-war days? Then several of them were taught new trades possible for them notwithstanding their infirmities. Behind the platform of our large hall was established a workroom for training tailors and ropemakers. The results were so encouraging that the municipal authorities urged me to organize a school for re-education of the crippled. This now includes a school in the town where more than twenty different workshops are in operation, comprising altogether a total of between three and four hundred students, as well as a Farm School for those suffering from

chest wounds, in a fine estate on the outskirts of Nantes. We are happy and grateful to God for the splendid development of this beautiful work of individual and national relief. During the war, also, a canteen gathered for the evening meal a daily average of one hundred children belonging to families destitute on account of the war, orphans, children of prisoners, etc.

The fight against intemperance has been waged constantly. Alcoholism has made fearful ravages here—much of the drunkenness is caused by wine and multitudes of people live in a perpetual state of stupor. At the beginning of our temperance propaganda, about a dozen years ago, many sorry jokes were showered upon us and we were held to be eccentrics. Today the cause is won. People are convinced of the truth of our assertions and the justice of our efforts. The drunkard flees from us for fear of being cured, but he respects us! It is well to realize that drunkenness has increased to such a point that even foreigners are struck by the number of drunkards that encumber the streets. To get drunk does not cause contempt; it appears fatally natural to many.

"See here, what would you think of me," I said to a workman, "if, as I saw you yesterday, you had seen me drunk and lying in a ditch?" "Oh nothing, it is so easy to get drunk," he answered me. But in spite of this sad state of mind which is, alas, fairly general, the Blue Cross has reported victories.

May I cite the reformation of a workman, a former comrade in debate of Briand, who, after having occupied a prominent political position fell into the blackest misery and for years refused the offered deliverance. It was in prison, where for the third time his drunkenness had brought him, that he was led to try the power of faith. He is pleased to repeat now that that which has been done for him, God alone could do. Very well known amongst the workmen's ranks, his conversion made a great sensation and by his testimony he has led many drunkards to deliverance.

Shall I speak of that other drunkard, a huckster, known through all the town for his eccentricities? Formerly policeman, then a prosperous merchant, he had lost all, family, property. He was without a shelter when God led him to us at the moment of our Blue Cross campaign. At several attempts

he had refused our counsel; but this time he yielded to Christ. "Ah! that is stronger than Lourdes," said to me a doctor who had been watching our saved friend.

As a result of our last temperance campaign we had twenty-seven new signers to the pledge.

The Band of Hope numbers almost eighty children. Several years ago their parents refused to allow their children to belong to our section. To drink water! What folly! At present, on the contrary, they encourage them! Two of the children were in the habit of going the first of the year to present their good wishes to a godmother who gave them five francs and had them drink a glass of alcohol. But our two little ones were members of the Band of Hope. They very much desired the usual New Year's gift, but did not wish the glass of wine. What good fortune! The bottle was not on the table as usual. They dared to enter, when suddenly, they saw the terrible bottle in the shadow. Then, without a word to the astonished godmother, they courageously fled! The five francs were lost, but they had been faithful to their pledge.

A section affiliated with the National League against alcoholism—the Society of Temperance workers—has charge more especially of the work of education and popularization. Its meetings gather large audiences and several doctors of the neighborhood are members.

The Club for Social Studies gathers the adults once a month for an informal debate. The greatest liberty exists at these discussions, on both sides. Very loyally we show the Christian Social viewpoint while we allow the anarchistic or bolshevist theories to be displayed, which draw out instructive discussions and enable us to more clearly define the necessary place for the teaching of Christ.

The Social Service office gives free consultations on questions of social prudence (accidents, pensions, duties, rents, etc.). We attend to correspondence for the illiterate, make applications for much occupied workers. They come to us for everything—even for divorce. It is needless to say that in that case I work for reconciliation, and, thank God, have had the joy of re-uniting couples on the point of separating. One day I shut up in my office a couple who were quarreling, saying



to them, "When you have embraced, call me." That household is today a Christian home.

As everywhere in the Popular Mission, the religious meeting has the place of honor. It is there that is taught the love of God. Is it not a miracle that these audiences come in spite of the weariness and hard work of the day, to hear the Gospel? I have had long experience; no other message creates such eager, ardent listeners as the simple preaching of the Gospel of Jesus, when it is adapted to the lives of these auditors. "I come here to find courage," said a widow to me. It so happened that the preaching of the Christian message had from the first hearing touched one soul. "Is it the first time that you have thus heard the Gospel explained?" I asked one of my new hearers. "Yes, but it will not be the last, for I shall return." During the four years of his mobilization at Nantes he has never been missing from our meetings. Several months after his hearing the Gospel, he said to me: "I am happy now. I have found the meaning of life; neither Rome nor anarchy was able to teach me the secret. If anyone had told me a year ago that I would come to sing these hymns, I would have sworn that that never would happen." And he added this reflection that I suggest for consideration to each Christian. "I had a friend at L—— who went occasionally in the evening to meetings of which I was ignorant of the object. One day as I wanted to speak to him I started, following his wife's directions, for the place of these meetings. I was about to enter when I heard the singing of a hymn; then I returned home and said to my family, 'X has gone insane! He sings hymns!' I understand now what was said at those gatherings; if my friend had had the courage to speak to me, I would have come to believe several years sooner."

Meetings for debate where anarchists and royalists are covered with confusion by their ignorance of the principles of Christ, have contributed to establish the prestige of our meetings.

Religious campaigns have gathered splendid audiences. During several nights in succession a crowd of workingmen's families have followed the appeals for conversion. Hearts have given themselves.

Prayer meetings are numerous and well attended. The

men's prayers are those beautiful prayers without form but made in ardent faith.

Communion services have been instituted on the demand of our friends. The Breton needs the sacrament. The first communion took place during the war; thirty-five persons participated. Everyone was in his best clothes out of respect for this ceremony. I must explain these services were held on a week day evening; many had barely time to change their clothes on coming from the workshop and sacrificed their supper.

"How one feels himself among brothers," said a workman to me who had come to the communion for the first time.

The average number of communicants is about forty-five.

Then recently we have inaugurated at the centre of the *Fraternité* and as its crowning influence, the "Home of the Soul." This ought to be the laboratory, where, under the influence of the Spirit, souls shall work out their salvation. Understanding the love of God, our brothers will learn the love of souls. This ought to be the beginning of a missionary church which later will have its own temple and take its place beside the older churches.

This, rapidly traced, is a sketch of the work undertaken at Nantes, twelve years ago, by the *Mission Populaire*. What a long way it has come! How God has blessed it! At first the whole population hostile; today favorable and grateful. Thousands of souls have heard the Gospel, many have been captured by it; lives transformed, firesides re-established, hearts consoled, souls saved. Such are the fruits God has granted us.

It is a great joy to us to have the sympathy of thousands of workmen. I had an occasion to speak at the Socialist Federation and it was with happy astonishment that I heard, one day at the Workmen's Exchange, an orator give a eulogy of our "People's *Foyer*."

In the midst of a population weary, vanquished by life, impaired by disease, rises the *Fraternité* to repeat the words of the Master: "Come all ye who are weary and heavy-laden"—and they come, these burdened souls, these restless lives, they come, confident that they will not be deceived.

A stranger from Bordeaux, out of work, came to me

seeking it. "Who has sent you here?" "An employe at the railway station who scarcely knows me. He said to me, 'Go to the *Fraternité*.'"

Here is a poor anxious widow. Her foreman said to her: "Go to the *Fraternité*. They will surely help you." She came. Never has she asked any aid from us. On the contrary, she gives a little from her meagre salary to our various activities.

"I see that I was not deceived. I am so happy now." It is an expression that springs often to the lips of our friends—"I am so happy now."

Verily, the Gospel is indeed the true glad tidings.

In closing, I feel impelled to reveal the mark of originality of the Nantes *Fraternité*. It has been made by the evangelized themselves. For reasons that need not be dwelt on here it has been built up without the aid of the Protestants of Nantes and it has been necessary therefore to train co-workers among our converts. I have often had in mind the words of Moody: "It is better to make ten people work than to do the work of ten." Certainly this has retarded our progress a little; possibly a handicap of several years caused to the work, but, today we have a phalanx of adults and young people trained by the *Fraternité*, always ready to give themselves to the service of Christ. Constantly, moreover, we repeat in our addresses: "To hold back your decision is to postpone other conversions. Let yourselves be saved to be able to save in your turn."

This is what impresses newcomers—it is that the *Fraternité* is a co-operation of brothers. There is no sense of patronage; everywhere comrades are at work and when they speak of the *Fraternité* they say, "At home." The *Fraternité* can say, "Silver and gold have I none but what I have give I unto you." Charity is not given there.

A "Society of Brothers," when it is necessary, undertakes to relieve material distress and what is given is from the hand of a brother or sister who bestows it on behalf of the brothers and sisters of the *Fraternité*.

Three anecdotes with which to finish:

A large fire broke out in our neighborhood. The homes of many of our friends were menaced. When I arrived in the danger zone some men were carrying off a wardrobe.

"Ah, where are you taking that?"

"To the Protestants!"

And when I returned to the *Fraternité* our Temperance Café was full of furniture piled pell mell; objects saved.

Here we are in a cemetery come to accompany the casket of a poor woman.

The bier had been let down into the grave. Scarcely was it placed when the priest crossed himself and immediately disappeared, leaving the family in tears, stupefied. They had expected something—a word of sympathy—but nothing; the priest is already far off. Then the son of the deceased, a man perhaps forty years old, said to me across the open grave, "Say something then, to comfort us."

Coming out from a meeting a man, evidently much moved, said to me in his wife's presence, placing his hands on the heads of his two children, "They are yours. You will lead them in the right path."

Oh, that Protestants may listen to this appeal on behalf of Brittany! May it be that the young consecrate themselves to the evangelization of this unhappy country! May the day come when numerous shall be the Christian firesides in this old Armorique which men can turn to in moments of distress and where they can go to seek something to comfort them, where souls can come, saying: "We have faith in you; lead us in the right path."

A brass band has been inaugurated in the last few months. We have dreamed of it for the past ten years but without doubt it was necessary first that the army should be strong and disciplined before starting out for conquest, music at its head! The first piece played in public was a martial hymn: "Stand up, stand up, ye soldiers of the Cross."

May God continue His benediction to us, notwithstanding our mistakes and our faith so often too weak, and may He lead us to victory.

EMMANUEL CHASTAND

The return of Alsace-Lorraine restores to France a considerable body of Protestants, chiefly Lutheran.

### A PARISIAN GIRL SCOUT

Yesterday I visited the *Cité Jeanne d'Arc*, the greatest tenement house in Europe, 3000 people in one building. I wanted to speak to the mother of a girl who is one of our faithful attendants, Marcelle G.

After a long walk in dark, ill-smelling passages I came to the room. It appears that the night before there was a murder in one of these corridors.

Marcelle is out of work, like so many thousands and thousands of our girls. The father is at home, a curious combination of cleanness and alcoholism with, as is to be expected, a touch of brutality. He tells me that at eighteen he was a sergeant in the *camarard* army in 1871; how when he was a soldier in Africa he used to drink twelve bottles of wine a day, and make his breakfast with wine soup, using two bottles for that. He prides himself on never drinking spirits and I dare say that he is never dead drunk, but he is thoroughly impregnated with alcohol.

He declares that he is a Catholic, but does not practice religion. He energetically opposed Marcelle following my Bible Class, which she did, however, without his consent.

As we were talking, the man put his hand on his daughter's shoulder, and the girl shrank back, her pretty eyes firing at her father a volley of disgust and disdain that was painful to behold.

What a situation this girl is in! She is pretty and looks like a prairie queen in her girl scout's dress. She is just the sort of girl, who, left to herself, would prefer being the mistress of a gentleman, rather than the wife of a rough man of her own class!

God grant that she may hold good! The *Bienvenue* is, after God, her only refuge.

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The many friends of the Rev. Charles E. Grieg will learn with regret that several months ago he was obliged to give up all active work; the doctors insisting that he must take complete rest for some time. The long strain of the war, the loss of his son, the heavy burden laid upon him by the lack of helpers, all combined to break down his strength, which for a long time had been undermined.



## ROUEN

*(Continued from the November RECORD)*

## THE BEGINNINGS OF POST-WAR WORK AT ROUEN

WORK FOR YOUNG PEOPLE—In order that we may not lose our children when they leave the school, we have established our Work for Young People.

The Junior Young Girls' Union, for some time weak and variable, has gained in stability since I have taken it completely into my own hands and devote to it an hour Sunday afternoon.

The Senior Union for Young Women has had some difficulty in establishing itself at the *Fraternité*, but by the constant re-enforcement from the young element coming to the *Fraternité*, its amalgamation will soon be complete.

The Junior Union for Young Men has been started and numbers twenty-five.

At the same time, a troop of Boy Scouts was organized, which has twenty members. Every day we are obliged to refuse demands for admission to the Scouts, as before launching a large troop we wish to develop a nucleus upon which we can rely.

Recently also has been organized a chorus of young men, all more than fourteen years old. We must mention a Bible Study Course, held on Saturday evening, which gathers a few young women between eighteen and twenty years of age.

The total number of young people in these various groups is 135, of whom we hope to make true Christians.

To give the people of the neighborhood the habit of considering themselves at home with us and to attract them to our various meetings we have every month a family evening, open to all. These happy gatherings bring together children and young people, each contributing with good will to the general enjoyment.

These sensible amusements draw them from the cinemas. They love the intimate family nature of these gatherings and always crowd the hall, the audience ranging from 700 to 800. The Christmas Tree Fête passed all records; on that day there were crowded in, one does not know how, almost 1000 persons in the large hall of the *Fraternité*.

For the men we have established a Men's Club, which meets the third and fourth Friday of the month and where are discussed all the living questions of the day; questions social, political, economic, scientific, moral and religious. No question is debarred from our program, but instinctively we always return to the moral and religious questions. Thanks to M. Georges Lauga, these meetings have always a lively interest. At the beginning the membership was fifteen, which has gradually increased to twenty-four at the last meeting. Although we wish to distract and instruct, our aim, first of all, is to edify or rather construct, by the power of Christ, a new world in which justice shall rule.

A religious service is held every Sunday evening; the audience varies greatly in size, with an average of seventy present. When we make an effort to advertise, we have about 250. These are the audiences which M. Lauga has had when he came to speak at the *Fraternité*, and the breathless attention with which they have listened shows what a thirst our people have for a real and worthy life. It is this thirst which, with the aid of God, we would assuage by leading men to know the Christ. The task is immense.

The little that we have accomplished permits us to hope for much more. Absorbed almost wholly by what was to be done at the *Fraternité*, we have scarcely had time to go outside. It will now be absolutely necessary to "go out from our tent," to call those who are without and to seek in the gutters the unhappy ones who are being lost, to the end that our halls shall be full and that there may be within and around us much God-given joy through the ministry of our *Fraternité*.

JAQUES LAFON

Since the 1st of May, M. and Mme Lafon have had the assistance of a visiting nurse, an indispensable aid in evangelistic work, in the person of Mlle Helène Vernier. The thorough medical knowledge, musical training and love for evangelical work which Mlle Vernier can employ at the *Fraternité* give present joy and splendid hope for the future.

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*From the letter of a friend who has lived much among the French people and loves them well.*

LAUSANNE, SUISSE

October 18, 1921

"Miss Agassiz, a first cousin of Professor Agassiz of Harvard, has just returned from a trip through France and says the devastation is still terrible; that the people must rebuild their homes before the Government will give them the money, that in most cases the people have no means of borrowing. It seems the factory, farm house, etc., must be rebuilt, then the bills presented to the French Government and those bills again presented to Germany to pay. You can see, can't you, when those bills will be paid—not in our time! The people have no sheets, mattresses, china, etc., so we must just all get to work and help individually. I am giving everything I can spare of my clothes as thousands of people have no clothes. I thought I had given away all I had, but where I have two petticoats, etc., I shall give up one, hoping to get through the winter without getting wet. Things are too awful for words. Oh, if I only had the money people are squandering on pleasure. This feeding of German children, when everyone who comes from there, even

German-Americans, says food is plenty, people elegantly clothed, shops full, food of the best! Hundreds of French villages have no water, no sanitary arrangements, people sleeping on the ground in roofless houses, cellars, etc. Big organizations don't seem to reach the little places and the French *won't beg*. All this distress is within a few hours of us, prices have gone down here far below American prices and we can do so much with a little money. In one village when asked what they needed most the reply was, 'a donkey to go for water, we are all exhausted carrying water so many miles.' They need milk, they have no cows; we have plenty of milk in tins here. In Germany everything is untouched. The pictures of all this devastation are like a nightmare. If you know of anyone who wants to give ever so little, do ask them to send some money.

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#### A NEW YEAR'S CALL TO AUXILIARIES

A question was asked in the November RECORD:

*"Are You in Sympathy with Continued Relief Work in France?"*

Some encouraging replies have come to us—

The Elizabeth and Hartford Depots, with the New York Relief Committee are continuing their work in a whole-hearted way.

Since September the Elizabeth Depot has shipped 5 cases of fine supplies.

The Hartford Depot has sent 1.

The New York Committee is distributing cut garments to many church sewing societies throughout the City, for later shipment.

These gratifying signs of activity answer the Director's question, but this is only the beginning.

Mrs. Henry P. Loomis, Chairman of the American Ouvroir Fund, who has just returned from a summer in France, said in a recent address before the Presidents' Conference, "The great suffering mass of the French people in the North should be seen and lived with to be understood and appreciated. Patient, industrious, uncomplaining, they present a picture of tragic bravery that is heart-rending. If you had talked with the people in all parts of France, as I have done this summer, there

would be no question in your minds of sending all that you possibly can to relieve their pressing need."

Mr. John Kendrick Bangs says, "The need in devastated France today is greater now in peace than when they were at War!"

#### DO NOT SLOW DOWN IN YOUR GIFTS TO FRANCE

The *Vestiaire* distributes all donations through its own agents, in the devastated North.

Is your Auxiliary responding to this call?

#### THE DEPOTS MUST BE SUPPLIED

M. Guex writes: "I wish, again, to thank you, dear Mrs. Colgate, for all the goodwill with which you are working to help us to aid the victims of the war and of unemployment. At this moment the economic situation is distressing, as many of the industries in the liberated regions are suspended and the factories are closed. Many men have work only two and three days a week. The misery is indeed great and we are very appreciative of the aid of our American friends in helping a few of these destitute people, who have already suffered more than enough in the devastated regions of the North."

In the next RECORD a list of the auxiliaries contributing to the depots will be published.

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#### REPORT OF THE VESTIAIRE

From April 15 to September 3, 1921

The work in the *Vestiaire* has been going on regularly since the last report was sent by Mlle Demêtre. Of course, in the summer time the needs seem smaller, but still demands never cease, and the decision taken by the directors to give but few clothes in Paris and to send almost everything to the North was a disappointment for many poor families in distress. Yet it was necessary to come to this decision, because the municipality had asked all associations who supplied the needs of the refugees from the North, to stop or limit their gifts, so that the people should be encouraged to return to their villages, where help awaits them. The North is now more than ever our pre-occupation, and all the villages where our Mission works are supplied with clothes from the *Vestiaire* as best we can.



When I began my work in the *Vestiaire* last May, 8 cases had just arrived and we immediately set to work to unpack them and prepare consignments for the North. The shelves were almost empty at that moment, and the demands were manifold. I remember preparing one afternoon 18 sets of baby linen, every one of them being the answer to a letter from a mother, duly signed by the municipality of her village.

The parcels must have brought great joy in many homes! The children from 2 to 5 years give us more trouble; we often lack clothes for them. May I ask you to remember the children of that age, especially the little boys? Stockings and shoes for those small ones will also be most welcome.

In one of the last cases we received a splendid collection of petticoats for women. They are strong and warm, and the women love to wear them in their houses, even without another skirt over them. If you could complete these useful garments by sending us some morning jackets to wear with them, we would be very thankful. For the rest our stock for women is better provided than that of the men, so men's shirts and drawers would be very welcome.

In the case from Hartford we found a splendid collection of pieces of material, for which we thank you especially, because it enables us to give work to poor women in Paris as well as to send off clothes to the North. Pieces of material are always welcome, at present we should be very glad to have some to make dresses for girls of different ages.

These, I think, are our chief needs, but, of course, all clothes are accepted thankfully, because the need is so great that everything is useful.

From March 3d to September 3d 5,121 articles have been distributed, besides 58 sets of baby linen. Since April 15th 31 cases have arrived at the *Vestiaire*.

We are preparing for the winter work with confidence, knowing your solicitude will not fail us—and we are deeply thankful to you for all your kindness to our poor families of the North, most of whom are taking up life again so bravely.

Respectfully submitted,

JENNY WESPHAL

## STORIES FROM A HOLIDAY HOME

MILLE PAUL

The Holiday Home is in a little village in Touraine, Beaumont-la-Ronce, where thirty-five boys and girls from four years old to fourteen are gathered. A group of children is in tears—a disobedient girlie has broken one of the windows in the dining-room while playing at ball. She must pay for the broken glass—twelve francs—and the sobs increase, only two francs in her purse, and she dare not write home—what can she do? Her comrades leave her in her distress and talk earnestly, and then one by one they come and ask leave to go up to the dormitory. Half an hour after one child goes up to the little culprit and puts in her hand a little box. “Here, Andréé, do not cry any more; we have been making a little collection, it is to pay for the broken window.” She did not say anything about the empty purses! they were so happy.

The big boys came when the younger children had left. In the first week we found that one of them gave much anxiety. He was a troublesome boy, who had no idea of obedience nor of discipline. He had tried to get hold of the weaker boys and incite them to disobedience, and a bad spirit was over them. Punishments, kindness, long talks, nothing did any good. He seemed to mock at everything. We felt he could not remain unless a great change took place in him. We tried one thing more. We called the other boys together and said, “Your little friend does not know how to behave; you all know it. Well, who among you will take him in hand and teach him? He must no longer be allowed to lead you astray. You must guide him in the right way. Think well before you decide; it is a great responsibility for you. You cannot do it yourselves, you must ask the Lord to help you, but we know we can count upon you. *We trust you.*” All looked very grave; they were thinking deeply. At length the nine elder boys promised to undertake the task, and the miracle was accomplished! Not one of them slacked, and in a month G. became one of our best-behaved boys. At prayers he was always quiet and attentive. Soon he took an active part in the little meetings they held among themselves in the dormitory before going to bed, and he prayed aloud several times when we were all together, asking

the Lord to guide him "to the foot of the Cross." During the winter at home he has been having prayers with his younger sister and nothing has come to undo the good work of the Holiday Home.

R. and I. are two Jewish children, cousins, 14 and 16 years of age. They have been with us since they were 9 or 10 years old, attentive and regular at the schools, and we often wondered what would be their future. They are both employed at a jeweler's, and they were at Beaumont last year for their holidays. The good talks we had then with them, and the excellent influence in the Home made us very happy, but neither of them had fully opened their hearts to us. Last winter the elder came to us quite upset, saying, My parents will not allow me to come any more to the Sunday services, nor to belong to the Y. M. C. A. I told them yesterday of my conversion, and of my firm desire to be baptized and to follow the Bible class. There was a terrible scene, but with my Testament in my hand I answered all their arguments.

After many a struggle and many difficulties the weeks passed, and R., obedient and respectful to his father and mother, but always firm in his convictions was allowed to continue, the permission so ardently desired was granted him, and he returned to the services and to the Y. M. meetings. So he hopes to be able to continue in the way he has chosen, trusting in his Saviour.

His cousin has passed through a similar experience, and is as firm in his belief. At the workshop he is called the "little saint." "It seemed hard at first," he said, "but after a bit I got used to it, and I had the joy of hearing one day one of the men say, 'Well, if ever I believe in God, that is the kind of religion I shall choose. All you say and tell us gives me pleasure.' So I invited him to come to the service, and he did not say he would not. Perhaps he will come some day." On Good Friday the two cousins sent a letter to thank us for all the good they had received from the Mission, "which," said they, "has given us the knowledge of Jesus who died for us, on this day when our thoughts turn to Him who has saved us."—*From The McAll Mission Record.*

## HOME DEPARTMENT

**Some Record Questions**      What is the size of the RECORD subscription list in your auxiliary? Has it diminished or increased this year?

Have you an officer appointed to secure new subscribers and to insure the renewal of old ones?

What methods are you using to advertise the magazine? Will you share news items of more than local interest and tell of any successfully carried out methods of work by sending such items to the editor for Home Department?

**Sewickley's  
Gift for the  
Christmas Fêtes**      Friends in Sewickley sent much sunshine for the French children in the form of a package of dolls and toys valued at \$200 which was timed to reach Paris for the Christmas fêtes.

**The Presidents' Conference**      The Presidents' Conference gathered about forty presidents and officers, representing fourteen auxiliaries, in the attractive rooms of the New York Bible Society on Friday, November 4th. The discussions of needs, problems and methods of work were unusually helpful and were very generally participated in.

A remarkable appeal for continued sympathy and loyalty to France was made by Mrs. Henry P. Loomis, chairman of the Ouvroir Funds, who had just returned from a six months' study of conditions in France, especially among the women and children. Her words were like a trumpet call to renewed service in the cause sacred to us all but in which there may have been an unconscious slackening on our part.

**Washington**      In the death of Mr. Henry B. F. MacFarland, Washington has lost a valued citizen and the McAll Mission, as well as the American Association, a warm friend.

**John Kendrick  
Bangs  
Speaks on  
the Spirit  
of France**      On Monday afternoon, November 21st, at the New York Bible Society Building, the New York Auxiliary had the great privilege of listening to Mr. John Kendrick Bangs, who most kindly gave a stirring message on the spirit of France. He brought

the rights and needs of our beloved ally home most vividly to each of the large number present.

After a brief appeal more than \$250 was raised in cash and pledges towards St. Quentin.

**Mr. Berry's** The Field Secretary's trip in the west since **Western Itinerary** the beginning of November is of sufficient interest to print in full. Everywhere he has found a "fine spirit manifest."

**PITTSBURGH**—A really splendid meeting of the auxiliary at the College Club.

**SEWICKLEY**—Addresses in Methodist and Presbyterian churches.

**DAYTON**—A Union meeting in the Lutheran Church.

**INDIANAPOLIS**—Dinner and speech in one of the churches and an Armistice Day address to the D. A. R. A pathetic incident at this meeting was the front row filled with war cripples.

**DETROIT**—An auxiliary gathering at the home of the president, Mrs. Finney, and a dinner and prayer meeting at Westminster Presbyterian Church.

**ROCHESTER**—Spoke to the auxiliary in the Parish House of the Third Presbyterian Church.

**BUFFALO**—Auxiliary meeting on Saturday afternoon in Calvary Baptist Church. Dinner at the president's home and a reception following. On Sunday spoke in First Presbyterian Church.

**CHICAGO**—Personal campaign.

**MILWAUKEE**—An auxiliary meeting.

**MINNEAPOLIS**—Sunday morning address in Calvary Baptist Church. Sunday evening address in Knox Presbyterian Church. Monday—Spoke at the Presbyterian ministers' meeting. Tuesday—Address at a McAll bazaar. Thursday—Dinner and talk at Westminster Church followed by a prayer meeting at Wesleyan Methodist Church.

**ST. PAUL**—House of Hope prayer meeting.

The bare list of dates gives little idea of the amount of personal work, calling and correspondence involved in the long trip or the value to the Association in the renewed interest of the western constituency as a result of the Field Secretary's visit.

# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

October 11—December 13, 1921—\$10,481.31

VERMONT, \$9.50		PENNSYLVANIA—Continued	
Bellows Falls, Legacy		Easton Auxiliary .....	\$320 88
Rev. Leroy M. Pierce ...	\$9 50	Philadelphia Auxiliary .....	2,004 68
MASSACHUSETTS, \$474.66		Pittsburgh Auxiliary .....	258 00
Andover Circle .....	\$50 00	Sewickley Auxiliary .....	36 00
Boston Auxiliary .....	230 00	South Media .....	3 00
Lexington .....	44 50	Warren Auxiliary .....	12 50
Milton .....	100 00	West Chester Auxiliary .....	60 00
Pittsfield Auxiliary .....	36 00	DELAWARE, \$36.00	
Springfield Auxiliary .....	14 16	Wilmington Auxiliary .....	\$36 00
CONNECTICUT, \$1,058.09		MARYLAND, \$201.95	
Hartford Auxiliary .....	\$660 00	Baltimore Auxiliary .....	\$101 95
Hartford Junior Auxiliary ...	54 00	Baltimore .....	100 00
New Britain Auxiliary .....	36 00	DISTRICT OF COLUMBIA, \$257.02	
New Haven Auxiliary .....	265 00	Washington Auxiliary .....	\$257 02
Norwich Auxiliary .....	43 09	INDIANA, \$102.00	
NEW YORK, \$2,632.50		Indianapolis Auxiliary .....	\$102 00
Albany Auxiliary .....	\$36 00	OHIO, \$368.00	
Brooklyn Auxiliary .....	263 50	Cincinnati Auxiliary .....	\$300 00
Brooklyn Junior Auxiliary ...	18 00	Dayton Auxiliary .....	68 00
Buffalo Auxiliary .....	234 00	ILLINOIS, \$170.00	
Buffalo Children's Auxiliary..	36 00	Chicago Auxiliary .....	\$145 00
Ithaca Circle .....	255 00	Lake Forest Auxiliary .....	25 00
New York Auxiliary .....	1,416 50	MICHIGAN, \$416.50	
Rochester Auxiliary .....	169 00	Detroit Auxiliary .....	\$416 50
Troy Auxiliary .....	114 50	WISCONSIN, \$63.00	
Utica Auxiliary .....	90 00	Milwaukee Auxiliary .....	63 00
NEW JERSEY, \$1,860.43		MINNESOTA, \$16.60	
Camden .....	\$25 00	Minneapolis Auxiliary .....	\$16 60
Elizabeth Auxiliary .....	70 00	FLORIDA, \$26.00	
Montclair Auxiliary .....	554 00	Miami .....	\$26 00
Newark Auxiliary .....	72 00	TEXAS, \$36.00	
New Brunswick Auxiliary ...	51 05	Dallas .....	\$36 00
Orange Auxiliary .....	852 38		
Plainfield Auxiliary .....	128 00		
Princeton Circle .....	72 00		
Roebing .....	36 00		
PENNSYLVANIA, \$2,753.06			
Avondale .....	\$5 00		
Chatham .....	18 00		
Chester Auxiliary .....	35 00		

## FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

## FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.



# THE AMERICAN McALL ASSOCIATION

## OFFICERS

### *President*

MRS. FRANK B. KELLEY, 36 DeWitt Road, Elizabeth, N. J.

### *First Vice-President*

MRS. GEORGE E. DIMOCK, 907 N. Broad St., Elizabeth, N. J.

### *State Vice-Presidents*

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